

The Migrated Indigenous People (Aetas)

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Abstract: *This research focused on the migrated Indigenous People (Aeta) who were displaced during the Mt. Pinatubo eruption in 1991 and resettled at the Military Reservation at Fort Magsaysay, Palayan City, Nueva Ecija, Philippines. It revealed the different cultures exist as practice by the indigenous people at the relocation site: religious beliefs, songs, dances, arts, marriage practices, education, child caring practices, and superstitious beliefs, challenges met by the indigenous people and aspirations of the indigenous people. The qualitative approach through purposive sampling was used in this study. Barangay Doña Josefa, Palayan City, Nueva Ecija as the study locale. The respondents were twenty (20) original settlers (aetas) who migrated from Mt. Pinatubo, Pampanga, Philippines. Prior consent was taken from the elders before the study. Survey-questionnaire, observation guide, interview guide and focus group discussion were the instruments used in data gathering. The frequency count, percentage and weighted mean are statistical tools used. The IPs (Aetas) is continuously treasure their own culture in terms of religious beliefs, songs, dances, arts, marriage, education, child caring and superstitious beliefs despite of the influence of many people around them. They believed on their old practices; look back on their past experiences and never forget their own culture. The Aetas were bullied, degraded and missed their life at Mount Pinatubo. They wanted that their children will become professionals. The people shall respect their culture, rights; avoid prejudices, discriminations and racism. The people shall avoid culture-biased.*

Keywords: *indigenous people, aspirations, culture, challenges, practices*

I. Introduction

On June 12, 1991, the Mt. Pinatubo displays ash eruptions reaching 20 km above the volcano. These worsen increases even more ashes reaching 25 km elevation after a pause of 28 hours with no explosions. Seismicity remains extremely high.

On June 14, 1991, a violent explosion occurs at 1:09 pm. The eruption column rises to 21 km in 15 minutes. Hot pyroclastic flows sweep through the valleys around Pinatubo.

On June 15, 1991 at approximately 3:39-10:34pm, the paroxysmal eruption occurred. The lahars racing down valley of the volcano at 30 km/hr, the largest explosion starts in the early afternoon at 3:39 pm. It lasts 9 hours, and erupts about 5 cubic km of magma (corresponding to 90% of the total erupted during the whole 1991 eruption). The plinian eruption column reaches an incredible 35 km height, and spreads out in the stratosphere.

Evacuations continue to move out people from a 40 km radius. At 4:30 pm the collapse of the mountain starts, and the summit of Pinatubo begins to sink. The eruption lasts 9 hours and ends around 10:34 pm.

Despite its enormous size and the population density around the volcano, the probably biggest volcanic disaster in history was avoided thanks to volcano monitoring and sensible reaction of the authorities.

The Indigenous People Aetas along Mt. Pinatubo area were organized and evacuated to Sitio Bacao, Dona Josefa, Palayan City, Nueva Ecija for resettlement within Fort Magsaysay Palayan City Nueva Ecija.

Objectives:

This study focused on the migrated Indigenous People (Aeta) who are displaced during the eruption of Mt Pinatubo in 1991. What are the different cultures exist as practice by the indigenous people at the relocation site: religious beliefs, songs, dances, arts, marriage practices, education, child caring practices, and superstitious beliefs. What are the challenges met by the indigenous people? What are the aspirations of the indigenous people?

Indigenous people are descendants of populations “which inhabited a country or geographical region during its conquest or colonization or the establishment of present state boundaries” and “retain some or all of their own social, economic, cultural and political institutions”(ILO Convention No. 169 as cited in Indigenous Peoples and the United Nations Human Rights System, Fact Sheet No. 9/Rev.2, United Nations, New York and Geneva 2013)

The Philippines is one of the countries in Asia that has a wide variety of indigenous people. According to Delfin(2011), the Philippines exhibits a diversity of people, languages and cultures that have fascinated researchers over centuries; and based on the various definitions of Indigenous people, around 10 per cent of the Philippine population are Indigenous, representing a large geographical and ethnic complex which includes over 100 major ethno-linguistic groups (Parkinson *et al.*, 2013)

Among the islands of the Philippines, the Aetas of Luzon are the largest, most biologically homogenous Indigenous population in the Philippines (Krieger, 1945), as supported by more recent genetic evidence (Parkinson *et al.*, 2013). They are also sometimes called Agta, Hambal, and Sambal.

The indigenous people have their own preserved culture. They are known as the hunters and gatherers. They commonly live in the forest, mountains, lowlands and places that are far away from many people. But, because of some reasons, they displace from their dwellings. By that, their culture may lost or change. According to Grey (2015) “the culture of indigenous people may also vanish because of the influence of the people around them”. So that, the researchers conducted this study to find out the different cultures that the Aeta have before they displaced from their dwellings to other places, if their displacement affects their life and culture and what are the effects of that displacement on their culture and on their life.

According to UN Secretary-General Ban Ki-Moon (2011), "Indigenous peoples face many challenges in maintaining their identity, traditions and customs, and their cultural contributions are at times exploited and commercialized, with little or no recognition" but, the UN initiates to "urge the world to recognize the right of indigenous peoples to control their intellectual property, saying they need help to protect, develop and receive fair compensation for their cultural heritage and traditional knowledge," he added.

Other researches proved that despite of the influences of their peers and surroundings by being displaced in another places, they can still preserve their culture. One example of this is the study in Native American Indian. French (2008), Heavy, Runner and Morris (cited in Grandbois and Sanders 2009, 569) agree that spirituality, ceremonies, rituals, tribal identity, oral tradition and family were all affected, but they suggest that what remained of these were ‘protective strategies that kept Native peoples strong’. Of them all it was spirituality that was the ‘core of Native peoples’ survival’ (ibid., 569). Ortiz (cited in Dalali, 2011), who earlier claimed that Native culture was not lost but has continued via different languages, also agrees that it is not because of a ‘passive adaptation but as a creative Native resistance’ that their culture has continued to survive (Anderson 2010, 253; Martin 2001).

Another study in terms of religion proved that despite of the efforts of the religious groups, the traditional spiritual ideas among the Aeta have been fully maintained (Shimizu 2007).

On the other hand, there are also some changes on the lives of Aetas, it is the education where in many of them learned in different subject areas and become a degree holder. Where in, according to David

(2011), "Education is seen as a threat to the existing culture, because those who will be educated will be entirely acculturated to the mainstream population."

Another one is in the child birth. Mostly, some of their beliefs in child birth are changed when they penetrate the downstream but the tradition still practiced to the Aeta community which not totally embraced the modernization (Grey 2015).

The Aetas superstitious beliefs are also affected by some factors like media and technology. It is said that the Aetas are adaptive to their environment so it is not difficult to be accustomed to modernization. The Aetas mentioned that their adaptively is due to the fact that they are open to changes (Grey 2015). But, despite of some factors that may effect on their beliefs, still many of them practice and exercise their superstitious beliefs.

One of the most significant threats facing indigenous people identified is the displacement of indigenous people from their lands, territories and resources (State of the World Indigenous People 2010).

Indigenous migrants often find it hard to sustain their language, identity and culture and to pass these on to younger generations. Hence, the loss of indigenous heritage and values is at stake (United Nations Permanent Forum 2008).

According to United Nations Permanent Forum (2008), it is estimated that there are more than 370 million indigenous people spread across 70 countries worldwide. Practicing unique traditions, they retain social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live in.

In addition, United Nations (2009) defined indigenous people by their strong link to territories surrounding natural resources, distinct language, culture and beliefs, and their self-identification as indigenous peoples at an individual level.

The Indigenous People in the Philippines

The Philippines is one of the countries in Asia that has a wide variety of indigenous people. According to Delfin 2011, the Philippines exhibits a diversity of people, languages and cultures that have fascinated researchers over centuries; and based on the various definitions of Indigenous people, around 10 per cent of the Philippine population are Indigenous, representing a large geographical and ethnic complex which includes over 100 major ethno-linguistic groups (Ting *et al.*, 2008).

The Aetas of Luzon are the largest, most biologically homogenous Indigenous population in the Philippines (Krieger, 1945), as supported by more recent genetic evidence (Delfin *et al.*, 2011).

The history of the Indigenous People in the Philippines

Before the advent of Spanish colonialism, the people of the islands in the archipelago were independent communities or villages of tribes or clans. Spanish colonization from 1521 to 1896 succeeded in subjugating most of the islands of the archipelago, which eventually formed the Philippines. However, within the islands some communities remained independent from Spanish colonial rule. Throughout the 300 years of Spanish colonial rule, these communities were able to defend their territories and evade the colonizers, maintaining their relative independence while continuing to practice their own systems and ways of life.

This disparate historical experience created a dichotomy between the colonized lowland Filipinos and the un-colonized peoples. Thus evolved a distinction between the majority Filipino population who were colonized and subjugated early during the Spanish colonial period, and those who resisted and withdrew to remote and inaccessible areas where they retained their original ways of life. It is this latter group of peoples who today comprise the indigenous peoples of the Philippines (Carino 2012).

Indigenous People and their Cultures and Traditions

IFAD (2012) states that, “indigenous peoples have rich and ancient cultures, and view their social, economic, environmental and spiritual systems as interdependent”.

According to Cultural Survival Organization (2016), it is estimated that indigenous territories contain 80 % of the earth’s biodiversity. Many traditional indigenous lands have become biodiversity “hotspots”. But there are times that indigenous people need to transfer to other places for some reasons. By that, their culture and other beliefs may be threatened because of different factors and influence.

According to Njobdi 2010 on his article on the Indigenous Affairs about the migration of indigenous people to cities, “due to the contact with the city the Mbororo people are rapidly losing their culture. This is because the youths in the city tend to influence their relatives in the villages and inspire them to admire the modern way of life. Then they start to abandon their old way of life and culture”.

II. Methodology

The qualitative approaches were utilized. Purposive sampling was used in this study. The researcher selected Barangay Doña Josefa Palayan City, Nueva Ecija as the study locale.

The respondents were twenty (20) original settlers (aetas) who migrated from Mt. Pinatubo, Pampanga who were displaced during the eruption of Mt Pinatubo in 1991.

Prior consent was taken from the elders before the study took place.

The used of survey-questionnaire, observation guide, interview guide and focus group discussion were the instruments used in data gathering.

The frequency count, percentage and weighted mean are statistical tools in the study.

III. RESULTS

On Religious Beliefs

The following statements were interpreted as strongly agree: “I believe that evil spirits can enter the human body” WM=4.92, “I believe in environmental spirits such as (anito) good spirit” WM=4.86, “I believe in environmental (kamana) bad spirits” WM=4.84, “I believe that father God *Yahweh*” WM=4.84, “I believe in the power of God, our Lord” WM=4.8, “I believe that God can do all things” WM=4.8, “I believe that good people go to heaven while bad people go to hell” WM=4.8, “I believe in supreme being” WM=4.78, “I believe that religious ritual, the bad spirit will get out of the body” WM=4.76, “I believe that spirit of the dead can whisper to someone” WM= 4.68, “I believed in good spirit” WM= 4.64, “I believe that evil spirits are the usual cause of illness” WM=4.6, “I believe that spirits are part of our surroundings being embedded in natural environment” WM=4.58, “I believe that good spirit inhabit in the river, sea, sky, mountain, hill, valley, and other places” MW= 4.58, “I believe that spirits rooted from *balite* tree” WM=4.52, “I believe in evil spirit” WM= 4.5, “I believe that bad spirit inhabit in the river, sea, sky, mountain, hill, valley and other places”. WM=4.5, “I believed in the heavenly God”. WM= 4.46, “I believe in Lueve (who is responsible for growth and production)” WM=4.46, “I believe that evil spirits bring sickness and death as punishment for mistakes committed in life” WM=4.40

The following statements were interpreted as agree: “I believe that saints can also heal illness and diseases” WM=4.18, “I believe in *Tighalog* (who is the ultimate source of life and happening within it)” WM=4.06, “I believe in *Binangewan* (who rules health, taking change of sickness and death)” WM=3.80, “I

believe in *Amas* (who rules the emotions)” WM=3.80 and “I believe that souls exist within everything including plants and animals” WM=3.74.

The respondents strongly agreed that religious practices such as: They believed that evil spirits can enter the human body, believed in environmental (anito) good spirit, believed in environmental (kamana) bad spirits, believed that good people go to heaven while bad people go to hell, believed that religious ritual, the bad spirit will get out of the body, believed that spirit of the dead can whisper to someone, believed in good spirit, believed that evil spirits are the usual cause of illness, believed that spirits are part of their surroundings being embedded in natural environment, believed that good spirit inhabit in the river, sea, sky, mountain, hill, valley, and other places, believed that spirits rooted from *balite* tree, believed in evil spirit, believed that bad spirit inhabit in the river, sea, sky, mountain, hill, valley and other places, believed in the heavenly God, believe in *Lueve* (who is responsible for growth and production), and believed that evil spirits bring sickness and death as punishment for mistakes committed in life.

The following statements were interpreted as agree: They believed that saints can also heal illness and diseases, believed in *Tighalog* (who is the ultimate source of life and happening within it), believed in *Binangewan* (who rules health, taking change of sickness and death), believed in *Amas* (who rules the emotions), and believed that souls exist within everything including plants and animals.

They believed that evil spirits can enter the human body; environmental (anito) good spirit; environmental (kamana) bad spirits; good people can go to heaven while bad people go to hell; religious ritual; spirit of the dead; good spirit; evil spirits are the usual cause of illness. Also, they believed that good spirit inhabit anywhere; spirits rooted from *balite* tree; bad spirit inhabit anywhere; in *Lueve* (for growth and production).

On Songs:

The respondents strongly agreed on use of their song;

“I sing “magablon” every time I am sick WM=4.84, “I sing “Ingalu” as a lament for the dead WM=3.84, “I sing our songs during ritual to praise anitos WM=4.8”, “I use flute when singing WM=4.8, “I sing “Amba” a song in a marriage ceremony WM=4.74, “I use guitar when singing WM=4.74, “I sing “uso” that expresses the last words of a dying relative WM=4.64, I sing a modern songs for romance, WM=4.6, “I sing “aliri” every time I am courting/ I require my suitor singing “aliri” during courtship WM=4.6, “I sing using modern instruments WM=4.6, “I sing some rap songs WM=4.6, “I sing “kakanap” every time I play question and answer game WM=4.54, “I sing some of the “hip-hop” song WM=4.48 “I sing our songs before hunting to inspire future hunt” WM=4.4, “I sing “kapyra” before and after the performance WM=4.44, “I sing “*Kagun*” as a ritual song to cure the sick” WM=4.38, “I sing some “jazz” songs” WM=4.36, “I sing some of our songs to apologize what I catch in hunting” WM=4.36, “I sing some of our songs to apologize what I catch in hunting” WM=4.36, “I sing “*duroru*” when I am working” WM= 4.2, “I sing “magwitwit” every time I go fishing WM=4.2, and “I sing some of the “pop” songs WM=4.2.

The indigenous people (aeta) strongly agreed that : They sang their songs during rituals to praise anitos, sang modern songs for romance, sang songs before hunting to inspire future hunt, sang “*Kagun*” as a ritual song to cure the sick, sang “jazz” songs, sang their songsto apologize what they catch in hunting, sing “*duroru*” when they are working, they sang “magwitwit” every time they go fishing, sang “aliri” every time they are courting/ require their suitor singing “aliri” during courtship, sang using modern instruments, sang some rap songs, sang “magablon” every time they are sick, sang “Amba” a song in a marriage ceremony, use flute when singing, sang “Ingalu” as a lament for the dead, use guitar when singing, sang some of the “pop” songs, sang “uso” that expresses the last words of a dying relative, sang “kakanap” every time they play question and answer game, sang some of the “hip-hop” song, and sang “kapyra” before and after the performance.

They sing their songs during rituals to praise anitos; modern songs; songs before hunting to inspire future hunt; “Kagun” as a ritual song to cure the sick; “jazz” songs. They use native instruments and flute made out of indigenous materials for the rituals. They also sing “duroru” when they are working; “magwitwit” every time they go fishing; “aliri” every time they are courting using modern instruments; some rap songs; “magablon” every time they are sick; “Amba” a song in a marriage ceremony; “Ingalu” as a lament for the dead; “pop” songs; “uso” that expresses the last words of a dying relative; “kakanap” every time they play question and answer game; “hip-hop” song; “kapyra” before and after the performance.

On Dances:

The following statements were interpreted as strongly agree: “I dance some of the folkdances” WM=4.84, “I learned different kinds of steps in modern dances” WM=4.84, “I dance “cha-cha”” WM=4.74, “I dance after pig hunting” WM=4.44, “I do bee dance before the expeditions for honey” WM=4.44, “I dance to inspire future hunt” WM=4.44, “I dance during rituals” WM=4.20.

The following statements were interpreted as agree: “I do bee dance after the expeditions for honey” WM=4.18, “I dance “Pinteng”, our cultural dance when there is a ceremony” WM=4.10, “I dance when doing healing rituals” WM=4.02, “I dance some “rap” songs” WM=3.98, “I do dance “jazz” songs” WM=3.98, “I do fishing dance to catch fishes” WM=3.92, “I dance before pig hunting” WM=3.92, “I dance “hip-hop” songs” WM=3.88, “I dance “rock” songs WM=3.86, “I dance to apologize what I catch in hunting” WM=3.72, “I tried to do a ballet dance” WM=3.66, “I tried doing interpretative dance” WM=3.64, “I do courtship dance when I am courting” WM=3.52,

The IPs strongly agreed that: they dance some of the folkdances, learned different kinds of steps in modern dances, dance “cha-cha”, dance after pig hunting, dance “Pinteng”, do bee dance before the expeditions for honey, do fishing dance to catch fishes, dance before pig hunting, dance to inspire future hunt and dance during rituals.

The following statements were interpreted as agree: They do bee dance after the expeditions for honey, their cultural dance when there is a ceremony, dance when doing healing rituals, dance some “rap” songs, do dance “jazz” songs, dance “hip-hop” songs, dance “rock” songs, dance to apologize what they catch in hunting, tried to do a ballet dance, tried doing interpretative dance, and do courtship dance when they are courting.

They dance modern dances; “cha-cha”; “Pinteng”; bee dance; fishing dance.

On Arts:

The following statements were interpreted as strongly agree: “I make native handicrafts like basket WM=4.7, “I make armlets (a band either a cloth or metal worn around the upper arm) WM=4.68, “I make necklace, neckbands and girdles using braided rattan incorporated with wild pig bristles WM=4.60, “I make sulpit WM=4.58, “I make instruments using native materials WM=4.50, “I use flowers as earplugs WM=4.38, “I am skillful in weaving winnows and mats WM=4.26.

The following statements were interpreted as agree: “I do body tattoo as a form of our visual arts” WM=3.74, “I make raincoats made of palm leaves” WM=4.10, “I make bows and arrow” WM=4.10

The IPs strongly agreed that: they make native handicrafts like basket, make armlets (a band either a cloth or metal worn around the upper arm), make necklace, neckbands and girdles using braided rattan incorporated with wild pig bristles, make *sulpit*, make instruments using native materials, use flowers as earplugs, and skillful in weaving winnows and mats.

The following statements were interpreted as agree: They do body tattoo as a form of their visual arts, make raincoats made of palm leaves, and make bows and arrow.

They make native handicrafts like basket; armlets (a band either a cloth or metal worn around the upper arm); necklace, neckbands and girdles using braided rattan incorporated with wild pig bristles; Sulpit; instruments using native materials; flowers as earplugs; mats.

On Marriage Practices:

The following statements were interpreted as strongly agree: “The family of a boy should give a dowry to the family of a girl WM=4.82, “Men should give dowry to the girl they will marry WM=4.8, “The wedding in our tribe can only be fixed when the groom’s family paid the bride’s price WM=4.8, “All of us shall do the rituals during the wedding WM=4.8, “I should dance “Balabbag” (courtship dance) in our wedding day WM=4.78, “I do “atang” for God and souls of our late loved ones on the wedding day and even in different occasions WM=4.78, “The wedding of our tribes also have prayers WM=4.78, “All of us should use instruments made out of indigenous materials for the rituals in our wedding WM=4.68, “Men should gather a wood; fetch a pail of water during courtship WM=4.68, “Our tribe is also practicing a divorce WM=4.58, “The bride’s price may include arrows, bow, bolos, large knife, cloth and money WM=4.58, “Both of us should have godparents in our wedding WM=4.56, “Both of us should wear red, blue or black-colored dress in our wedding WM=4.54, “Both of us should exchange vows with the presence of “Panlakayan” (oldest male member) of the community WM=4.4, “After the marriage, if a girl cheats, the five carabaosgavin by the boy will be given back to him WM=4.42, “Before marrying a girl, men should give at least 5 carabaos as dowry.4.26.

The following statements were interpreted as agree:“The wedding of our tribes also have chants’ WM=3.76, “After a marriage, if a boy cheats on the girl, the five carabaos will not be taken back’ WM=3.66, “The newlywed couple also eats on the same plate and they take turn to feed each other WM=3.52 and “The religious mass is allowed to have more than one wife if the boy can accumulate enough “bandi” (or bride price)WM=4.12

On marriage:

The IPs, the family of the boy should give a dowry to the family of the girl, men should give dowry to the girl that they will marry, the wedding in their tribe can only be fixed when the groom’s family paid the bride’s price, all of them shall do the rituals during the wedding, they should dance “Balabbag” (courtship dance) in their wedding day, do “atang” for God and souls of their late loved ones on the wedding day and even in different occasions, the wedding of their tribes also have prayers, they use instruments made out of indigenous materials for the rituals in their wedding, men should gather a fire wood, fetch a pail of water during courtship, their tribe is also practicing a divorce, the bride’s price may include arrows, bow, bolos, large knife, cloth and money, both of them should have godparents in their wedding, both of them should wear red, blue or black-colored dress in their wedding, both of them should exchange vows with the presence of “Panlakayan” (oldest male member) of the community, the religious mass is allowed to have more than one wife if the boy can accumulate enough “bandi” (or bride price),after the marriage, if the girl cheats, the five carabaos given by the boy will be given back to him, before marrying the girl, men should give at least 5 carabaos as dowry.

The following statements were interpreted as agree: The wedding of their tribes also have chants, after the marriage, if the boy cheats on the girl, the five carabaos will not be taken back, the newlywed couple also eats on the same plate and they take turn to feed each other and.

They give Dowry; do the wedding rituals; dance “Balabbag” (courtship dance); “atang” for God and souls of their late loved ones on the wedding day and even in different occasions; the wedding of their tribes also have prayers; their tribe is also practicing a divorce; have godparents in their wedding; wear red, blue or black-colored dress in their wedding; exchange vows with the presence of “Panlakayan” (oldest male member) of the community.

On Education:

The following statements were interpreted as strongly agree: “I can read stories both in English and in Filipino” WM=4.92, “I develop my thinking skills in school” WM=4.92, “I can count 1-10” WM=4.8, “I can read instructions in the roads like sign boards, and stories” WM=4.76, “I can count money” WM=4.72, “I can write letters from A to Z” WM=4.72, “I became aware to the things around us” WM=4.68, “I can write and handle a pencil” WM=4.68, “I learn to analyze, criticize and evaluate information in school” WM=4.66, “I can bridge the words from Filipino-English and vice versa” WM=4.66, “I learn to generate ideas and become more creative and productive in school” WM=4.62, “I enhance my talents and abilities in school through contest and competition” WM=4.5, “I impart my knowledge with the help of my teachers in school” WM=4.4, “I receive a scholarship from the government/individuals to study in school” WM=4.44, “I can count from 1 to 100” WM=4.4, “I can speak other dialects” WM=4.32, “I can speak both in Filipino and in English languages” WM=4.30, “I can compute at least 3 digits of number using MDAS” WM=4.28, “I am attending in school” WM=4.28,

The following statements were interpreted as agree: “I am not innocent in many things” WM=4.18

On Education

The IP strongly agreed they can read stories both in English and in Filipino, develop their thinking skills in school, can count 1-10, can read instructions in the roads like sign boards, and stories, can count money, can write letters from A to Z, became aware to the things around them, can write and handle a pencil, learn to analyze, criticize and evaluate information in school, can bridge the words from Filipino-English and vice versa, learn to generate ideas and become more creative and productive in school, enhance their talents and abilities in school through contest and competition, impart their knowledge with the help of their teachers in school, receive a scholarship from the government/individuals to study in school, can count from 1 to 100, can speak other dialects, can speak both in Filipino and in English languages, can compute at least 3 digits of number using MDAS, and attending in school.

The following statements were interpreted as agree: they are not innocent in many things.

They can handle a pencil; can count 1-10; can follow road signs; can write and memorize letters from A to Z; can count money. They also learned to read; developed their thinking skills; learned to analyze, criticize and evaluate information; can translate words from Filipino-English; learned to generate ideas and became more creative and productive; enhanced their talents and abilities; imparted their knowledge with the others; can speak other dialects; they can compute at two (2) digits of number using MDAS.

Child Caring Practices:

The following statements were interpreted as strongly agree: “Lullaby are sang to make the baby fall asleep” WM=4.86, “Warm water is used every time the baby will take a bath” WM=4.82, “Women cover up the umbilical cord of their newborn baby with a piece of fabric” WM=4.82, “The hilot cuts the umbilical cord of the newborn baby with the use of scissors” WM=4.72, “The family household burns rubber outside the house to drive away the bad spirits which might disturb the baby” WM=4.64, “The baby’s body should be covered with a piece of fabric and take care him/her until hilot arrives” WM=4.52, “Women use boiled leaves for their first bath, two to three weeks after giving birth to avoid relapse” WM=4.52 and “If there is a baby in the visited household, money shall be given to him or her” WM=4.42.

The following statements were interpreted as agree: The first haircut of the baby is placed inside the book, so that the child will grow smart and well guided WM=4.

On Child caring Practices

The IPs strongly agree that: Lullaby are sang to make the baby fall asleep, warm water is used every time the baby will take a bath, women cover up the umbilical cord of their newborn baby with a piece of fabric, the hilot cuts the umbilical cord of the newborn baby with the use of scissors, the family household burns rubber outside the house to drive away the bad spirits which might disturb the baby, the baby's body should be covered with a piece of fabric and take care him/her until hilot arrives, women use boiled assorted medicinal leaves for their first bath, two to three weeks after giving birth to avoid relapse, and if there is a baby in the visited household, money shall be given to him or her.

The following statements were interpreted as agree: The first haircut of the baby is placed inside the book, so that the child will grow smart and well guided.

They use hilot cuts the umbilical cord of the newborn baby with the use of scissors. Women cover the umbilical cord of their newborn baby with a piece of fabric. Mother used boiled assorted medicinal leaves for their first bath. They used warm water every time the baby will take a bath; burns rubber outside the house to drive away the bad spirits which might disturb the baby and sing Lullaby.

Superstitious Beliefs:

The following statements were interpreted as strongly agree: "You should not sweep the floor at night" WM=4.94, "If there are cats fighting at the kitchen, there will be a trouble happen" WM=4.94, "I should not hurt the spirits that dwell in nature" WM=4.92, "During Good Friday, I should pray for "Apo Buhot", a human that was enchanted" WM=4.84, "Before throwing hot water onto the ground, give a warning to the elves. When harmed, they may retaliate by making you sick" WM=4.84, "If you are handling a glass and it breaks, something bad will happen" WM=4.82, "If you happen to get lost, reverse your clothes and you will find your way" WM=4.82, "Do not cut your nails at night, or on Tuesdays, Wednesdays, or Fridays" WM=4.76, "If someone sneezes while you are about to leave your house, postpone your trip or something bad will happen to you" WM=4.7, "If you are going to marry soon, you shall not go anywhere" WM=4.62, "If you have killed a person, you should also be killed" WM=4.54, "If there is a burial, the family should not take a bath" WM=4.52, "Do not whistle or sing in the forest, lest the enchanted spirits imitate you and cause to fall ill" WM=4.48, "Don't take a bath on Friday" WM=4.46, "Do not harm or cut down a balete tree, because it is a dwelling place of fairies and enchanted spirits" WM=4.42, "Jumping on Easter morning hastens growth and makes a person taller" WM=4.38.

The following statements were interpreted as agree: "A necklace of stringed pieces of sticks shall be worn to ward off bad spirits" WM=4.14, "To prevent rain, take ashes from the kitchen and spread them over your yard" WM=4.10, "Do not gamble if you have just had a haircut, for it is certain that you will lose" WM=4.02, "Don't take a bath on the thirteenth day of the month" WM=3.86, "Do not take a bath during a full moon" WM=3.86, "Better to find money on New Year's Day than spend it" WM=3.86, "Before stepping on an anthill, first ask to be excused. Otherwise, a spirit may play tricks on you" WM=3.86, "You should not mix a food with the same color, or else you will be hit by thunder" WM=3.84, "Avoid recurring dreams by turning your pillow upside down" WM=3.84, "Washed clothes should be taken from the clothes line at night, so that it will not be stolen and worn by dwarfs" WM=3.82, "When the bells ring on Easter Sunday, shout at the top of your lungs and you will have a long life" WM=3.72, "Cry at night and you will be happy tomorrow" WM=3.66, "Do not go out on Holy Thursday and Good Friday, for evil fairies are roaming around to hurt people" WM=3.64, "Always sleep facing east or you will not face a bright future" WM=3.60, "After studying at night, place the book you've been studying under your pillow, and you will retain what you have read" WM=3.56, "To overcome stage fright when speaking in public, tuck one-centavo coin inside the shoes you are wearing" WM=3.52, "Whatever you do or feel on New Year's Day will continue the rest of the year" WM=3.52, "If a person sleeps on her book, she will have a good memory" WM=3.40, "If you walk in the forest, rub your feet with garlic to prevent animals from harming you" WM=3.36, "Never give a pair of shoes away for free.

Either throws up the shoes up in the air and let the prospective owner pick them up, or let him or her buy it for five centavos” WM=3.34, “Do not seat on books, or you will be dumb” WM=3.34, “When walking with friends, especially at night, always travel as a group of even number. If it is an odd number, one of you will be taken away by the spirits to make the number even” WM=3.26,

The following statements were interpreted as moderately agree: “Carry a piece of ginger on your body when you visit a place not frequented by others, so that the evil spirits of that place will not harm you” WM=2.98.

The IPs strongly agree that: They should not sweep the floor at night, if there are cats fighting at the kitchen, there will be a trouble happen, they should not hurt the spirits that dwell in nature, during Good Friday, they should pray for “Apo Buhot”, a human that was enchanted, before throwing hot water onto the ground, give a warning to the elves. When harmed, they may retaliate by making them sick, if they are handling a glass and it breaks, something bad will happen, if they happen to get lost, reverse their clothes and they will find their way, do not cut their nails at night, or on Tuesdays, Wednesdays, or Fridays, if someone sneezes while they are about to leave their house, postpone your trip or something bad will happen to them, if they are going to marry soon, they shall not go anywhere, if they have killed a person, they should also be killed, if there is a burial, the family should not take a bath, do not whistle or sing in the forest, lest the enchanted spirits imitate them and cause to fall ill, don't take a bath on Friday, do not harm or cut down a balite tree, because it is a dwelling place of fairies and enchanted spirits, and jumping on Easter morning hastens growth and makes a person taller.

The following statements were interpreted as agree: The necklace of stringed pieces of sticks shall be worn to ward off bad spirits, to prevent rain, take ashes from the kitchen and spread them over their yard, do not gamble if they have just had a haircut, for it is certain that you will lose, don't take a bath on the thirteenth day of the month, do not take a bath during a full moon, better to find money on New Year's Day than spend it, before stepping on an anthill, first ask to be excused. Otherwise, a spirit may play tricks on them, they should not mix a food with the same color, or else they will be hit by thunder, avoid recurring dreams by turning your pillow upside down, washed clothes should be taken from the clothes line at night, so that it will not be stolen and worn by dwarfs, when the bells ring on Easter Sunday, shout at the top of your lungs and they will have a long life, cry at night and they will be happy tomorrow, do not go out on Holy Thursday and Good Friday, for evil fairies are roaming around to hurt people, always sleep facing east or they will not face a bright future, after studying at night, place the book they've been studying under their pillow, and they will retain what they have read, to overcome stage fright when speaking in public, tuck one-centavo coin inside the shoes they are wearing, whatever they do or feel on New Year's Day will continue the rest of the year, if a person sleeps on her book, she will have a good memory, if they walk in the forest, rub their feet with garlic to prevent animals from harming them, never give a pair of shoes away for free. Either throws up the shoes up in the air and let the prospective owner pick them up, or let him or her buy it for five centavos, do not seat on books, or they will be dumb, and when walking with friends, especially at night, always travel as a group of even number. If it is an odd number, one of them will be taken away by the spirits to make the number even.

The following statements were interpreted as moderately agree: Carry a piece of ginger on their body when they visit a place not frequented by others, so that the evil spirits of that place will not harm them.

They should not hurt the spirits that dwell in nature; pray for “Apo Buhot”; before throwing hot water elsewhere, give a warning to the elves. When harmed, they may retaliate by making them sick. When handling a glass and it breaks, something bad will happen. When someone got lost, reverse their clothes and they will find their way. When someone sneezes while they are about to leave their house, something bad will happen to them. When wedding is forthcoming, they shall not go anywhere. During the wake, the family should not take a bath. Do not whistle or sing in the forest, lest the enchanted spirits imitate them and cause to fall ill. Do not harm or cut down a balite tree, because it is a dwelling place of fairies and enchanted spirits.

Result of Interview from Respondents

Aeta, confided during the interview that they were influenced by their neighbors and peers to become Christians but despite of those influences they did not really omit their own culture in religion because it is a sin on their tribe. Many of them learned to strum a guitar, and other musical instruments. They also learned different songs in different genres. They sing popular songs with matching guitar. They improve their voices in singing a song with different styles. They learned different dance moves, styles and steps that is popular nowadays. Their skills in arts and craft were improved and developed. They become more creative, resourceful and artistic. The marriage practices are now similar with the Christians. They now also wear a wedding gown and barong on their wedding day. They also have now a reception after the wedding ceremony. In terms of education, many of them became an educated. Some of them are now professional and have a stable job. When it comes to child caring practices, many of them go to the hospital or clinics to check the conditions of their health and the health of their baby. Some of them gave birth in the hospitals and even in lying-in clinics to secure the child and also the mother's life. Nowadays, they also practice what their neighbors and peers commonly do in terms of child birth. Lastly, they also influence their neighbors and peers when it comes to superstitious beliefs but their own beliefs will never be forgotten.

Most of them answered that their culture is somehow in at stake due to the influences of other people around them but, they always bear in mind the rules and laws on their own culture. They preserve and protect it from destruction so that they still practicing their own culture despite of the new culture they learned. Many of them also say that the newly-learned culture on their life has two faces. A positive side, where in they become a better person and have a better life in terms of education and a negative side, where in brought by the influences, their culture might destroy if they do not protect it firmly.

Results of Focus Group Discussion from Respondents

According to them, their displacement from Mt Pinatubo to Palayan City, Nueva Ecija was not easy at first. Some of them got bullied because of their physical appearance. Many people accused them as bad persons such as murderer and a thief. They got degraded words like beggar, pathetic, destitute and nasty from people around them. They also missed the place where they born-Mount Pinatubo, their crops and harvest, their abundant agricultural land in Mount Pinatubo. They seek difficulties to adapt to their new environment.

When it comes to their aspirations in life, some of them wanted that their children will become a doctor, a fashion designer, an artist, a teacher, engineer and architects and some of them want to become a farmer, a business man and business woman, a pilot and a seaman.

IV. Discussion

4.1 Conclusions

The IPs (Aetas) is continuously treasure their own culture in terms of religious beliefs, songs, dances, arts, marriage, education, child caring and superstitious beliefs despite of the influence of many people around them. They do and believe their old practices; they look back on their past practices and never forget their own culture.

The Aetas at first were bullied, degraded and missed their life at Mount Pinatubo.

Assimilation and accommodation of learning happened on the Aetas at resettlement area in Palayan City. Preserved their own culture, and adopted the culture of the people around them.

4.2 Recommendation

The people shall respect the culture and rights of the indigenous people. They shall avoid prejudices, discriminations and racism. The people shall avoid culture-biased. The government shall ensure that the rights of the indigenous people are exercised.

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